

4
A GUIDE
UNTO SION;

O R

*Certaine Positions, Concerning
a true visible Church.*

Wherein

The nature of a true Church
is so plainely described, as all
men may easily discern the same
from fallie Assemblies.

*Written by a learned and judicious
Divine.*

Ier. 50. 5.

*They shall aske the way to Sion, with their fates
thitherward, saying: Come, and let us joyne
our selves to the Lord, in a perpetuall
Covenant that cannot bee
forgotten.*



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A
UNITED
OF

General Principles
of

The Church of England
in the present day



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A G V I D E

unto

SION,

OR

Certaine Positions, Concerning
a true visible CHURCH.



His our English word *Church*, through custome of speech, is commonly used for the *Temple*, or place, where people come together for the worship of God; but they that are any thing exercised in Religion, know, that it also signifieth the *People* which gather together for divine service, and this is the first and proper meaning of the word *Church*, as it is used to expresse the originall Scripture termes, *Kahal & Ecclesia.*

4 *Certaine Positions, concerning*

2 This name *Church*, wee Englishmen (which came of the Saxons) have received from the Saxon, German, and Dutch names, *Cyric, Kirich, Kerck*; wherby those nations now, doe usually call their *Temples*, or meeting-places: but the people which come together in them, they call the *Gemeine*, and the *Gemeinte*, that is to say, the *Communia'ty*; and we in our first English Bibles, called it the *Congregation*.

3 As all Religion is learned out of holy Scriptures, so the name and doctrine of the Church, is from thence to be deduced; and there the *Church* is called in Hebrew

a *Kahal*, or *b* *Kehillah*, which signifieth,

a *Convocation*, or *Assembly* of people, and

c *Gnedah*, that is to say, a *Congregation*: in

Greeke it is named *d* *Ecclesia*, that is in

like maner a *Convocation*, or people called

forth to an assembly; and sometime *e* *Sy-*

nagogue, that is a *Congregation*: which word

is also used for the *f* place wherein the

people assembled.

4 The Hebrew word *Kahal* is diversly

used; sometimes more generally for a great

or universall multitude, as *g* of nations, and

h of peoples; sometimes more particularly

for an assembly of one Nation, as of *i* the

Israelites; sometimes for a part of them,

as *k* the Elders and Governours ; or some *l* of the Tribes of Israel apart ; or some *m* of all the Tribes, even *n* men, women and children : and indifferently for any assembly, and this not onely of *o* Gods people, but of *p* Heathens also and Infidels.

5 Likewise the Greek word *Ecclesia* is of a large extent and signification; used for sometime *q* the Church generally ; sometimes for a *r* particular Church or Congregation in a citie ; sometimes more particularly in a *s* house or familie ; sometimes (in the Greek version of the old Testament) for an assemblie *t* of Governours, or company *u* of Prophets, or Congregation of the *x* people : and finally, for *y* any assembly lawfull or unlawfull, of good men or of *z* evill.

6 These words thus generall ; are in more speciall sort, both by the Scriptures, and by use of speech among all religious people, restrained and applied to such Assemblies and Congregations, as are called and gathered for divine exercises : and so our English name of *Church* is attributed peculiarly to spirituall or religious Assemblies, called *Ecclesiasticall*, and not to any other Assemblies Civill or Politicall.

7 Of Religious or Ecclesiasticall As-

k 1 Chro. 13.
1. 2. 4. 5.
l & 29. 1. 6.
m 2 Chro. 1
2. 3.
n 12 Chro. 20.
4. 5.
o 2 Chro. 30
20. 13. 25.
p Ezra. 10. 1.
Gen. 49. 6.
q Eze. 27. 27.
& 32. 21. &
38. 4. 7. &c.
r Ephes. 5.
25. &c.
s Heb. 12. 23.
t 1 Cor 1. 2.
u Rom. 16. 5.
x 1 Cor. 16. 19.
y Col. 4. 15.
z 2 Chro. 1.
1. &c.
1 1 Sa. 19. 10.
2 Psal. 107.
3 12.
4 Ezek. 32. 3.
5 Act 19. 32.
6 39. 41.
7 Psal. 26. 5.

6 Certaine Positions, concerning

semblies generally considered, there are many sorts in the world, all disallowed of God, save one sort onely which hee acknowledged to bee his, and hath separated to himselfe from all the rest.

8 The many false sorts may be reduced into foure: 1 The Assemblies of *Pagans*, or *Heathen people*, which professe some god, gods, or goddesses, whom they doe worship ignorantly, having *a* changed the truth of God into a lie, and so serving creatures, not (in deed) the Creator, which is blessed for ever, Amen. 2 The Assemblies of *Jewes*, who professe the true God (after a sort) and allow the writings of *Moses* and the Prophets, but abhorre Christ Jesus our Saviour, and reject the new Testament. 3 The Assemblies of *Mahometists*, as Persians, Turkes, Moores, &c. Which professe also after their manner, that *b* one true God of whom *Moses* and the Prophets wrote, and acknowledge *c* Christ to be a Prophet sent of God, yea and the breath or spirit of God, yet beleeve they not that he is *d* God, or the *e* Sonne of God, or Saviour of the world, but follow the lies and fables of their false Prophet *Mahomer*. 4 Finally, the Church or Assemblies of *false Christians*,

a Rom. 1. 23.

b Alkoran.

c Azoar 4.

Azoar. 2. & 4.
& 11.

d Azoar. 12.
&c.

e Azo. 12. 20

fiants, which professe God, and his sonne Christ, into whose Name they are Baptised; but by their works doe deny him, and by their errors and heresies, do overthrow the truth of Religion.

9 The first three sorts, *Pagans*, *Jewes*, and *Mahometists*, because of their so open and manifest deniall of Christ and salvation by him, are generally of Christians reputed as *no Churches*; the latter are reputed *no true* but *false Churches*, and so also doe they esteeme of true Christians, and one of another. Hereupon is continuall controversie between true and false Christians, which is the true Church, and how it may be knowne.

10 To helpe the weake and doubtfull in this case, I will so truly and plainly, as by the grace of God I can, describe the true Church, which in holy Scriptures is called, the *f* *Congregation and Church of God*, f Nehē 11.1. consisting of godly and holy people named *g* *Saints*; opposed to the wicked or 1 Tim. 3.14 *h* *malignant Churches*, the *i* *Synagogues of Satan*. g 1 Cor. 1.2. Psal. 89.5. &c 149. 1. b Psal. 26.5. i Reg. 1.9. k 1 Pet. 2. 9. l 2 Thes. 2.14 m John 17.6 9.14. & 15.19 n 1 Cor. 1.9.

11 The true Church is a people *k* called of God by *l* the Gospell, *m* from the world, unto the *n* Communion or fellowship of his Son Jesus Christ, in whom they

8 Certaine Positions, concerning

1 *Ephes. 2. 21.* are *o* coupled and built together, to be the habitation of God by the *l*pirit.

2 *1 Pet. 2. 9.* *p* The Church is said to be *a* people, *n*ation, or *g*eneration, because it consisteth of many persons, or of a multitude little or great: for though a particular Christian is called, and of the Church; yet no one man is a church or congregation.

3 *Ephes. 4. 1.* *q* It is *a* people called; *q* because every concourse or assembly is not a true Church: none of themselves can come unto this estate, unless they be *r* called, or drawne thereunto: and they are said to be called *of* God; because hee *s* onely calleth and draweth men unto Christ with a *t* holy calling; and addeth them *u* to his Church; *x* no humane power or authoritie is able to doe it.

4 *2. Thes. 2.* *z* The Gospel *z* noted to bee the meanes of our calling, he maketh knowne unto his people outwardly by his *a* word *b* spoken and *c* written, and inwardly by *d* his holy spirit: and thus the Church are all *e* the taught of God.

5 The estate out of which the Church is called, is said to be out of or from the *f* world; whereby is meant; first *Satan* the *g* Prince of this world, from whose power they are *b* turned unto God; Secondly, the wicked

wicked people of the world, called the
i children of the Devill, from whose com- *i Joh. 3. 10.*
 munion and fellowship *k* in their religion *k Exo. 34. 15.*
 and all other wicked actions, we must be *Prov. 15. 3.*
 separated; thirdly, the corruption of nature *Psal. 16. 4.*
 in our selves, the lust of the flesh, the lust *Eph. 5. 11.*
 of the eyes, and the pride of life, *2 Cor. 6. 17.* all which *i Joh. 2. 16.*
 are of the world, and which wee must *m Rom. 7. 15.*
m hate, and *n* crucifie, and so turne and be- *Jude 23.*
 come *o* like litle children, even born again, *n Gal. 6. 14.*
 that we may see the kingdome of God. *o Mat. 18. 3.*
p Joh. 3. 3.

16 The estate whereunto God calleth
 his Church in this life, is generally *q* *1 Cor. 1. 9.* *q* to the
Communion (or fellowship) of his son *Jesus*
Christ, as being their onely mediatur and
 Saviour, the Prophet, Priest and King of the
 Church; which they beleeving and pro-
 fessing, are also made partakers (in a pro-
 portion and in their measure) of these three
 offices with him.

17 *Jesus Christ* is the *r* Prophet raised *r* *Dent. 18.*
 up of God unto his people, to teach them *15. 18.*
 all that God commanded him: which also *Act. 3. 22. 26.*
 he did, both by *s* himselfe, and by the Mini- *s* *Math. 2. 5.*
 stery of his servants *t* sent of him. And as *8c.*
n all the treasures of wisdom and know- *t* *Joh. 13. 20.*
 ledge are hid in him, so him the Church *n* *Col. 2. 3.*
 must *x* heare, for all *y* heavenly wisdom *x* *Math. 27. 1.*
 and knowledge is to be learned of him; and *y* *Joh. 3. 13.*
 every *and 6. 63.* *Rev. 5. 15.*

10 *Certaine Positions, concerning*

every person which shall not hear this Prophet, *z* shall bee destroyed out of the people.

18 This Prophetickall office of Christ, he hath communicated with the church; by giving *a* to the same his word for their instruction and comfort, and *b* grafting the same within them. His *spirit* also as an *c* Anointing, to teach them all things; giving *d* gifts also or ministers, to open and apply the same unto their soules, likewise power and freedome by *e* witnes *f* profession and *g* practice, to *h* hold forth that word of life as lights in the world: therby to *i* preach unto others the faith of Christ, to *k* edifie and build up one another daily therein; to *l* provoke unto love and to good works; to *m* admonish and *n* reprehend for evill and iniquity; to *o* forgive and *p* comfort one another in the bowels of Christ; whose word therefore all ought to labour that it may *q* dwell plenteously in them; that if any man speake, it may be as the *r* words of God.

19 Jesus the Sonne of God, is also the great *high Priest* or *Sacrificer* of the Church; by whose obedience, and sacrifice or oblation of *t* his own body and blood, the Church is cleansed *u* from all sin, and *x* recon-

reconciled to God; by whose intercession the Church, with the holy actions and oblations of the same, are accepted of God, and made heires of blessing.

2 Rom. 5. 10.

20 And this his Priestly office, is so imparted to his Church, as they have not onely interest in his death and sufferings whereby they are reconciled to God, but also are themselves made a holy priesthood, to offer up spirituall sacrifices acceptable to God by him: giving up b their own bodies a living sacrifice; c mortifying their members which are on earth, and d crucifying the flesh with the affections and lusts, offering up e contrite and broken hearts, with f sacrifices of confession to his name, and praying not onely every man for himselfe, but g one for another, h doing and distributing to the necessities of the Saints, i suffering affliction for the Gospell; and finally, if they be called thereunto, powring out their soules vnto k death for the truths sake.

y Heb. 7. 25.
and 9. 24.
and 13. 15.
Rev. 8. 3. 4.

z Isa. 53. 5.
Rom. 5. 8. 10.

a 1 Pet. 2. 5.

b Rom. 12. 1.

c Col. 3. 5.

d Gal. 5. 24.

e Psal. 51. 17.

f Heb. 13. 15.

g Eph. 6. 18.

h Heb. 13. 16.

i 2 Tim. 2. 3.

k Heb. 12. 4.

2 Tim. 4. 6.

21 The Lord Jesus Christ, is also the governour and m King over Sion Gods holy mount, and sitteth at his Fathers right hand, and n reigneth till all his enemies be made his footstool, being o a King, judge, and lawgiver to his people, p commanding

l Matth. 2. 6.

m Joh. 12. 15

n 1 Cor. 15

25

o Isa. 33. 22.

p Matth. 28.

20.

and

12 *Certaine Positions, concerning*

and ruling them by his word and spirit,
g judging them in justice and equitie, pre-
 serving and defending them by his power,
 from all their enemies.

22 And this his kingly office he so com-
 municateth with his Church, as they are by
 him preserved and defended from all ad-
 versarie power; freed from the dominion

a of sin, and tyrannie of *b* Satan, from sub-
 jection to *c* the world, and servitude *d* unto
 men: and restored to the joyfull libertie of
 the children of God, *e* the world and all

things in it made theirs: that howsoever
 they have still to *f* combate with the de-
 vill, to *g* wraastle against principalities and
 powers; to suffer *b* hatred and affliction of
 the world; and to warre with the fleshly

lusts; which fight against the soul; yet nei-
 ther *k* death, nor life, nor Angels, nor
 principalities, nor powers, nor things pre-
 sent, nor things to come, nor height, nor

depth, nor any other creature, shall be able
 to separate them from the love of God
 which is in Christ Jesus our Lord; who

hath *l* made them *Kings and Priests* unto
 God even his Father, and they shall *m* reign
 on the earth; till having served here their
 time, they come to *n* reigne with him in
 glory in the heavens for ever.

32 Unto

g Psal. 72.

r Joh. 10. 28.

and 16. 33.

Rev. 19. 11.

a Rom. 6. 14.

b 1 Joh. 1. 18

Rom. 16. 20.

c 1 Joh. 5. 4.

d 1 Cor. 7. 23

e 1 Cor. 3. 22

f 1 Pet. 5. 8, 9

g Eph. 6. 12.

b Joh. 15. 19

and 16. 32.

k 1 Pet. 2. 11.

k Rom. 8. 38

9.

l Rev. 1. 6.

m Rev. 5. c.

n 2 Tim. 2. 12

Joh. 17. 24.

3 Thes. 4. 17.

23 Unto the participation of these promises and heavenly graces, are o all people provoked by the Gospell preached; and such as obey the calling of God, and come unto Christ, are united to him their head and mediator, from whom proceedeth the *justification* and *sanctification* of the Church.

24 *Justification* is the partaking of Christs
p justice or righteousness, in his fulfilling p Phil. 3.9.
and obeying q the law of God, and dis- q Rom. 5. 19.
charging r all our debts and trespasses by r Job. 1. 7.
his death; so freeing us s from the curse, s Gal. 3. 13.
and setting us in full favour t with God and t Rom. 5. 10.
under his u blessing: which righteousness u Gal. 3. 9. 14
of Christs, is fully made ours, and imputed
to us x by faith for our justification. x Rom. 3. 25.
10. and 4. 24.

25 *Sanctification* is the partaking of
Christ's holiness, by being y grafted with
him to the similitude of his death and re-
surrection; whereby the corruption of na-
ture or z old man in us, becommeth cru-
cified and a buried with him, and the b new
man or image of God is put on and renev-
ed daily in a holy conversation.

26 Hitherto of the Churches union and communion with Christ her head: now followeth the union of the Churches members, one with another: which is their coupling

14 Certain Positions, concerning

e Eph. 2. 21. *e* coupling together as one body by the
Rom. 12. 4. 5. communion of one and the same *d* spirit,
d 1 *Cor.* 12. and love.

4. 8. 9. 11. 27 The union of the members one with
 12. 13. another is to be considered generally or to-
Eph. 4. 4. 5. tally; and particularly. Generally, as the
 15. 16. Church is called *universal* or *catholick*, com-

prehending the *a* whole family of God in
Eph. 3. 15. heaven and in earth, and the *b* fraternity or
1 *Pet.* 5. 9. brotherhood of all Christians which are in

the world; in whom there is but *c* one faith,
Eph. 4. 5. in *d* one and the same God by that one Lord
d 1 *Cor.* 8. 6. Jesus Christ, through one spirit. Thus
 and 12. 4. 5. have they all one *Father*, which is God; one
&c. Eph. 2. 18. & *e* *mother*, Jerusalem, which is above, and by
 4. 4. 5. 6. the mediation of Christ are all made
e *Gal.* 4. 26. *f* one, baptized by one spirit into *g* one bo-

dy, and all made to drinke into one spirit.

28 More particularly, they that are cal-
f *Joh.* 17. 27 led of God, and members of the Church
 universal, are united and gathered into ma-

nie *g* Churches or congregations, in *h* se-

verall cities and countries: everie of which
 Churches being *i* joined together in the
 profession and practice of the Gospell of

Christ, have his *k* power and *l* presence
 with them, and is to convene or come *m* to-

gether in one, for the worship of God, and
 performance of publike duties.

29 What-

1 *Cor.* 12. 13. *h* *Rev.* 11. 1. *A* *ct.* 2. 41. 42
 47. & 5. 11. *i* *Mch.* 10. 25.

k *1* *Cor.* 5. 4. *l* *Mat.* 18. 20
m *1* *Cor.* 11. 20. 33. & 4. 1

29 Whatsoever promise or blessing of God, is bestowed on the Church on earth generally considered: the same may be apprehended and inioied by every particular Church, (though not in like measure by all:) as the *q* promises generall, and examples particular of the Church *r* in Corinth, and others mentioned in the Scripture, do confirme.

q Exo 20. 24.
Matth. 18. 20.
Isa. 4. 5.
r I Cor. 3. 22.
23. and 1. 7.
30. & c.
Rev. 2. and 3.

30 The Testament of Christ sheweth us no Provinciaall, Nationall, Emperiall, or other like Church, having severall meetings or assemblies, and speciall Pastors over the same: neither since the Apostles, Prophets and Evangelists were taken from this world, are there any other lawfull Bishops or Church-governours, than Bishops or Over-seers *s* of the particular Churches; neither ever was there other lawfull *Head*, *Lord*, or *Lords spirituall*, of the Church, then *t* Jesus Christ alone.

s A.C. 20. 17
28.

t Col. 1. 18.
r Cor. 8. 6.
and 12. 5.

31 Unto the Church are to be admitted, all unto whom the covenant and promise of God doth appertain; and they are so many *a* as the Lord our God shall call; and all those are called (in the judgement of man,) which having *b* heard the word of God, do *b* professe *c* repentance from dead works and faith in God, by Jesus Christ the alone

a A.C. 2. 39

b Rom. 10. 17.
Eph. 1. 13.
c A.C. 2. 38.
41. and 8. 37.

Saviour

16 *Certaine Positions, concerning*

d Exod. 19. Saviour of the world, and promise *d* o-
5. 8. bedience to the word, thorow the holy
2 Chro. 34. 31 Ghost the sanctifier of the Elect. Such of
1 uc. 1. 17. *e* all sorts and estates of people in the
Joh. 2. 26. world, are with their *f* seed to bee recei-
Rom. 1. ved into, and nourished in the Church,
Mich. 5. 4. their ignorance being holpen by *g* instru-
2 Gal. 1. 28. ction, their weaknesse *h* borne by leniry,
f Gen. 17. 7. their faults corrected *i* with love and
1 Cor. 7. 14 meeknesse, and their feeble consciences
3 Col. 1. 8. & *k* comforted with the promise of God.
3. 16.
h Rom. 15. 1 3 2 Out of the Church are *l* all such to
&c. be kept, as are prophane, worldly, and
2 Gal. 6. 1. wicked, untill they be called of God unto
Levit. 16. 17. repentance, and faith in his promise: for
4 1 Thes. 5. every Church rightly constituted, must
14. consist of *faithfull and holy persons*. Our rea-
1 Mat. 3. 7. sons are these. 1 The Scriptures *m* eve-
2 Cor. 6. 14 ry where so teach. 2 All wicked men are
&c. forbidden expressely by *n* the word of
Rev. 21. God, from meddling with his Covenant, or
Num. 15. 27. Ordinances. 3 They have not Christ for
& 2. 15. their *head*, *o* and therefore cannot bee of
11. 12. his *body*. 4 The godly and wicked are
Tit. 3. 10. contraries, guided and led by different cau-
30. 31. ses: now two contraries are not capable of
1 Joh. 17. 20. one and the same forme. 5 Onely faith-
136. full men worship God aright, please him,
are accepted of him, and have right to the

covenant

covenant of grace and seales thereof.

33 The ordinary officers, perpetually belonging to all true Churches. Are *Pastors, Teachers, Elders, Deacons, & Helpers.* Gal. 5. 17.

The election and ordination of them must bee made by the free choise of the f congregation of which they are members f Acts 6 & & wherein they are to administer. And this 14. 13. & 15. is cleare. 1 Because the *Apostles* g who 2. 3. 22. 2 Cor. 8. 19. onely taught Christs commandements, so g Acts 1. 25. established the primitive Churches. 2 The 24. & chap. 6. 2. 3. 4. people amongst whom they have beene 1 Tim. 3. 2. 3. 4. 5. conversant can best judge of their fitnessse, both in respect of their persons and families. 3 It furthereth much the diligence and faithfulness of the Minister, that they whose Minister hee is, have freely chosen him, as unto whom, under Christ, they comit the most precious treasure of their soule: as also it bindes the people to greater love and conscience of obedience of him and his Ministry, whom themselves have made choice of. 4 The Church being a most free corporation, spirituall under Christ the Lord, is in all reason and equity to chuse her Ministers and servants under him, unto whom also, she is to give wages for their service and labour.

34 The *Pastor* must be apt to teach,

18 *Certaine Positions, concerning*

a 1 Tim. 3. 1. *a* no yong scholer, able to divide the word
b 2 Tim. 2. 15 aright; *b* hee must bee a man that loveth
c Tit. 1. 9. goodnes; che must be wise, righteous, holy,
 temperate; he must be of life unreprouea-
d 2 Tim. 4. ble, as Gods steward; *d* he must be generally
 2 Tim. 1. 7. 8. well reported of, & one that ruleth his own
 household under obedience with all hone-
e Num. 12. sty; he must be modest, *e* humble, meeke,
 3. 4. gentle, & loving; he must be a man of great
 Esa. 50. 4. 5. 6 patience, compassion, labour, and diligence:
 Ier. 3. 15. feed the sheep of Christ in green & whol-
 Eze. 34. 18. some pastures of the word: pray for them,
 1 Tim. 5. 2. 1. seale up to them the promises of God by
 the Sacraments: he must alwaies be careful
 and watchful over the flock of Christ, de-
f Psal. 23. fend it from ravenous beasts, *f* & the wolf,
 Levit. 10. 10. and take the little Foxes: discern mens di-
 Ioh. 10. seases, and apply the word according to e-
 11. 12. very disease, and every time & occurrent:
 Song. 2. 15. And these things he must doe with all wil-
 lingnes and cheerefulnes, not holding his
 office in respect of persons, but doing his
 duty to every soule, as he will answer be-
 fore the chiefe Shepherd, &c.

† 1 Tim 3. 35 The *Doctor* or † *Teacher* must bee a
 chap. man apt to teach, mighty in the Scriptures,
 Tit. 1. chap. able to convince the gainsayers: He must
 2 Sam. 2. 15 be of life unreproueable, one that can go-
 1 Cor. 1. 17. verne his own household, hee must bee of
 & 24. manners
 1 Cor. 3. 11.
 12.

manners sober, temperate, modest, gentle, and loving: He must take diligent heed to keepe the Church from errors: preserve knowlede, build upon the rock (which is Jesus Christ) gold, silver, and precious stones, that his worke may endure the trial of the fire, and by the light of the same fire, reveale the timber, hay, and stubble of false Teachers: And further, hee must deliver his doctrine pure, sound and plaine, not with curiosity or affectation, but so that it may edifie the most simple, approving it to every mans conscience, that the Church may increase with the increasing of God, and grow up unto him, which is the head Christ Jesus.

36 That this is an Office different from that of the Pastor, is manifest by these reasons. 1 The Apostle doth so distinguish them one from another, Rom. 12. 7. 8. Ephes. 4. 11. 2 Their gifts appeare to be divers, 1 Cor. 12. 8. 3 The Pastor is commanded to take one course in Teaching, the Doctor another, Rom. 12. 7. 8. 4 This distinguishing of them makes more for building of the Church, then to unite and make them one.

37 The third Officers, are † Governours,

Matth. 1. 8.
Ephes. 2. 20.
Heb. 6. 1.
1 Cor. 1. 17.
1 Tim. 4. 16.
& 6. 20.

† 1 Tim. 3. & 5. chap.
Numb. 12.
24. 25.
2 Chro. 10. 8
Acts 15.
Num. 11 16.
Deut. 1. 1. 134
& 18.
Exod. 39. 42.
1. Tim. 3. 34
Gal. 2. 45.
Col. 4. 16. 17.

Rom. 12. 8. 1 Cor. 11. 16. & 14. 33. Acts 20. 1 Pet. 5. 1. Heb. 5. 4.

20 *Certaine Positions, concerning*

or Ruling Elders ; These men must be of life likewise unreprouable, sober, gentle, loving, temperate : Governing their owne Families orderly : They must bee men of wisdom, knowledge, and sound judgement, able to discerne between cause and cause, betweene plea and plea, and accordingly to prevent and redresse evils. Their especial care must be to see the Ordinances of God truly taught & practised, as wel by the officers in doing their duties uprightly, as to see the people obey willingly and readily : It is their duty to see the congregation holily and quietly ordered, and no way disturbed by the contentious and disobedient, froward & obstinate : not taking away the liberty of the least, but upholding the right of all, wisely judging of times and circumstances. They must bee ready assistants to the Pastor and Teacher, helping to beare their burden, but not intruding into their Office.

38 It is necessary that these Officers be perpetually resident upon their charge. For, 1 A Minister is a Shepheard, and his charge a Flock ; now a Shepheard hath a Flock to feed it continually. 2 Where-soever God placeth a man, there is dayly neede of his labour and care. 3 The people

ple are in danger of harme if they bee not watched over day and night. 4 The Church requireth an Officers residencie with her, as a duty of him. 5 If they doe otherwise, they cannot give their people a good example, neither will there be love and familiaritie betweene them.

39 *Deacons* must be a men of honest report, indued with the holy Ghost, they must bee grave, temperate, not given to excesse, nor to filthy lucre : Faithfully ought they to gather and collect, by the Ordinance of the Church, the goods and benevolence of the faithfull, and by the same direction, diligently & trustily to distribute them according to the necessitie of the Saints. Further, they must inquire and consider of the portion and wants both of the Officers and other poore, and accordingly relate to the Church, that provision may be made.

Acts 6. 3.
1 Tim. 3. 8. 9.
Rom. 12. 8.

40 That the *Deacons* Office is not to meddle with the Word and Sacraments, but only to collect the benevolence of the faithfull, and faithfully to distribute the same: is cleare by these reasons. 1 It is an *Apostolical institution*, that these should attend upon the provision for the poore, *Act* 6. 2. 2 The Scripture maketh it an ordina-

22 *Certaine Positions, concerning*

ric and distinct Office from others in the Church, and not to be mingled with any other, *Rom. 12. 8.* 3 No man can in any tollerable measure discharge the Office of a Minister and a Deacon also, *Acts 6. 2.* 4 The Ministeries of the Word are perfect without it.

41 This Office was instituted, 1 That the faithfull might be the more free from feare, and follow their owne callings diligently. 2 That the Chuch might bee the more enriched with heavenly & Spirituall blessings, for she receives grace and gifts, for the discharge of each calling. 3 To stirre men up to help the poore the more willingly, considering that the Lord hath appointed a special office for that purpose. 4 That there should bee no complaints, but that all the poore might be comforted against their poverties and wants. Lastly, to shew that as God hath created Soule and Body, so hee takes care for both.

41. Tim. 5.
9. 10.
Rom. 12. 8.

42 The *Widowes* or *Deaconesses* must be Women of 60 yeares of age at the least. For avoiding of inconveniences: they must be well reported of for good works, such as have nourished their children, such as have beene harbourers to strangers, dili-
gent

gent and serviceable to the Saints, compassionate and helpfull to them in adversitie, given to every good worke, continuing in supplication and praier day and night : They must minister to the sicke, lame, weary, and diseased, such helpfull comforts as they need, by watching, tending and helping them.

Further, they must shew good example to the yong women, in sober, modest, and godly conversation, avoiding idlenes, vaine talke, and light behaviour.

43 These are the necessary and onely ordinary Functions, and Offices, which our Saviour hath ordained in his Church, unto the due administration whereof hee hath promised his blessing to the end of the world. And these are perpetuall and to continue for ever, and beside these it is unlawfull for men (following the devises of their owne braine) to institute or ordaine any in the Churches of God.

44 These Offices, though they be divers and severall, yet are they not severed, least there should be a division in the body: as but they are as members of the body, having the same care one of another, jointly doing their severall duties to the service of the Saints: neither can any of these Offices

B 4

bee

1 Cor. 12. 28.
Rom. 12. 8. 9.
Ephes. 4. 8. 11
12. 13.

Luk. 9. 46.
47.
Ioh. 13. 12. 17
1 Cor. 12. 1. 2.
25. 28.
Ephes. 4. 17.
12. 13. 16.

24 *Certain Positions, concerning*

bee wanting without grievous laments and apparant deformity of the body, yea, violent injury to the head Christ Jesus.

45 As every Christian Congregation hath power and commandement to elect and ordaine their owne Ministers, according to the rule in Gods word prescribed: So right and power to practice all other Ordinances of the Lord; and namely, to cut off any member from the body: provided, that holy order of proceeding bee kept, which Christ in his Will and Testament hath left us.

6 Mat. 18. 17.
38.
1 Cor 5. 4-5.
2 Thes. 3. 6.
with Levit. 24
14. 15. 16. 23.

46 The rule of Christ for excommunication is thus: If the fault be private, holy and loving admonition & reproof is to be used, with an inward desire & earnest care to winne their brother: But if he will not heare, yet to take two or three other brethren with him; whom he knoweth most meet for that purpose; that by the mouth of two or three witness, every word may be confirmed: And if he refuse to heare them, then to declare the matter to the Church, which ought severally & sharply to reprehend, gravely to admonish; and lovingly to perswade the party offending: shewing him the heinousnes of his offence; and the danger of his obstinacie, and the fearefull

fearefull judgements of the Lord, *Lev.* 19. 17. 18. *Mat.* 18. 15. *Deut.* 19. 15. *Matth.* 18. 16.

47 All this notwithstanding the Church is not to hold him as an enemy, but to admonish him and pray for him as a Brother; proving if at any time the Lord will give him repentance. For this power is not given them to the destruction of any, but to the edification of all, *2 Thes.* 3. 15. *2 Cor.* 10. 8. *1 Cor.* 13. 10.

48 If this prevaile not to draw him to repentance, then are they in the Name and power of the Lord JESUS, with the whole Congregation, reverently in prayer to proceed to excommunication, that is, unto the casting him out of their Congregation and fellowship, covenant and protection of the Lord, for his disobedience and obstinacie; and committing him to Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus, if such be his good will and pleasure, *Matth.* 18. 17. *1 Cor.* 5. 11.

49 If the offence be publike, the partie is publickly to be reprov'd, and admonished: if he then repent not, to proceed to excommunication, as aforesaid. *1 Tim.* 5. 20. *Gal.* 2. 14. *Isa.* 7. 19. *2 Cor.* 7. 9.

26 *Certaine Positions, concerning*

50 Further, they are to warn the whole congregation, and all other beleevers to
Math. 18. 17. hold him as a Heathen and Publicane, and to
1 Cor. 12. withdraw themselves from him, from all spirituall communion, and civill familiaritie, so farre as may bee without the violation of any naturall or civill bond.

51 That obstinate sinners, after due conviction and patience, must be censured appeareth, 1 By the commandement of Christ, *a* and practice of the Apostolicall
a Math. 18. b 1 Cor. 5. b Churches. 2 That the worship and
c Hag. 2. 13. service of God c may be kept and preserved from pollution, contempt and profanation. 3 That the sinner may see his
d 1 Cor. 5. 9. fault, be humbled d for it, and so saved in
1 Thes 2. 14. the day of the Lord. 4 That the honour
2 Cor. 6. and good name of the Church may be preserved, the which would bee lost e if vile
e Rev. 2. 14. persons were suffered therein. 5 To prevent the infection
f Heb. 12. 15. f of others. 6 That by the zeale, and holinesse of the Church, they
g Math. 5. 16 without g may be gained to the Gospell. 7 To glorifie Gods great name, which is much impeached
h Ezek. 36. h by the unholy walking of those which professe his truth. 8 That others may feare, *i* for if this
i Deut. 17. 12. course bee omitted, it may bee a meanes to embolden many to doe the like.

The

52 The repentance of the partie must be proportionable to the offence, viz. If the offence be publike, publike: If private, private: Humbled, submissive, sorrowfull, unfeigned, giving glorie to the Lord, Levit. 19. 17, 18. Prov. 10. 12. Rom. 12. 19. and 13. 10. and 14. 1.

53 There must great care be had of admonitions, that they bee not captious or curious; finding fault where none is; neither yet in bitternesse or reproch: For that were to destroy and not to save our brother: But they must bee carefully done, with praier going before, they must bee seasoned with truth, gravitie, love and peace, Matth. 18. 15. and 26. 8. Gal. 6. 1, 2. 2 Tim. 2. 24. Mark. 9. 50. Ephes. 4. 29. Jam. 5. 15. 19, 20.

54 Moreover, the Scripture shewes us, that discreet, faithfull, and men able to speake unto edification, exhortation and comfort, (though not yet in office of ministry) may open and apply the Scriptures in the Church; for, 1 In the Jewish Church a men out of office had libertie either in the Temple or Synagogue, pub-
likely to use their gifts. 2 In the time of

Luk. 2. 42.
46, 47.
and chap. 4.
16. 17. 18.
Act. 8. 4. &c

chap. 11. 19. 20. 21. and chap. 1. 3. 14. 15. and chap. 18. 24. 25.

the

28 *Certaine Positions, concerning*

b A.C. 19. 18.
24. and cap. 18
24. 25.

the Apostles *b* and primitive Churches men so preached, and the Lord himselfe approved it, and that without any exception or prohibition to the contrarie.

e Luk 9. 1. &
chap. 10. 1.
d Rom. 12. 9.
i Pet. 4. 10.
11.
i Cor. 14. 34.
35.

3 Christ commanded *c* this thing: and so did his Apostles *d* afterward. 4 The prohibiting of women *e* (not extraordinarie inspired) to speak in the Church: clearely imports a libertie therein given unto men their husbands and others. 5 Other-

e 1 Tim. 2. 11
12.
i Cor. 14. 34.
35.

wise it would follow, either that the people should bee untaught, *f* Or that now (after the generall apostasie of Anti-christ)

f Pro. 29. 18.
Rom. 10. 17.
i Cor. 1. 17.
Rom. 14. 6, 7.
g 1 Thes. 2. 4.
Rev. 18. 4. &
14. 12.

g there might be lawfull Pastors and Ministers had, before there were a Church to

h Prov. 9. 3.
2 King. 23. 5.
Jer 51. 26.
Zach. 13. 4.
A.C. 14. 13.
Ezek. 2. 6.
i Pet. 4. 10.
11.

chuse them, or a flocke for them to watch over; or that unlawfull ministeries *h* might be retained and executed, for bringing men to the knowledge and obedience of the Gospell: all which are against the word of God. Lastly, much good comes by this

i 1 Thes. 5. 19.
i Tim. 3. 2.
i Cor. 14. 35.

meanes; as, 1 the glorie of God, in the manifestation *i* of his manifold graces.

2 That the gifts in men be not quenched.

3 For the fitting and trying of men for the ministry. 4 For the preserving pure of the doctrine of the Church; which is more in danger, if some one or two alone onely be heard and speake. 5 For debating and

satisf-

satisfying of doubts if any arise. 6 For the edifying of the Church and conversion of others.

55 As Christ (our Heavenly Prophet) hath set forth unto us in the *New Testament* the manner and forme of the gathering and Constitution of the visible Church: So he requires every faithfull Christian, to make himselfe a member of some particular Congregation, and there to present their bodies and soules, and to bring the gifts which God hath given them. Our reasons are these: 1 Otherwise they are not to be admitted unto the holy Sacraments, *a* the seales of Gods Covenant: For these ought not to bee administred unto any, except they be added unto some visible Church: unto which this publike ordinances and ministry doth appertaine. Because of the presence of God *b* and Christ: If we will come to God, we must come to that place where his presence is in a speciall manner, and where he is to be found of all such as seek him with their whole heart. 3 *c* How else have wee respect to all the commandements. 4 That the Saints may mutually edifie each other, *d* and this follows upon their joining together in the fellowship of the Gospell. 5 To consider,

a Matth. 26.
26. 29. and
28. 19. 20.
Exod. 12. 43.
48. and 30. 7.
Act. 2. 38. 41.
and 8. 36. 37.
Gen. 17.
b Rev. 1. 13.
1 Tim. 3. 15.
Psal. 65. 5.

c Psal. 119. 6.
Luk. 1. 5.

d Jud. 20.
Rom. 1. 12.
1 Cor. 11. 27.

30 *Certaine Positions, concerning*

1 Thel. 5.
24.
Heb. 3. 12.
13. and 10.
24. 25.
f Psal. 133. 3.
Esa. 60. 15.
Deut. 4. 12.
13.

g 1 Cor. 14.
ult.

h Act. 19. 18.
Rom. 15. 9.
10.
Psal. 138. 49.

e or observe our Brethren as wee ought, watch over them, and seeke to reduce them unto a streight walking when they goe astray. 6 Because of Gods Covenant *f* and promise : For those which are in the Church, are directly (as it were) joined to his blessings and graces, the which are powred forth there abundantly. 56 Such as join themselves unto *true visible Churches* ought first to goe unto the *g* Elders, that by them their cause may be propounded to the whole Congregation: afterward, they are to come into the publike assembly, and there make confession *h* of their faith openly, and promise to walke in the obedience of Christ: and thus beeing found worthie, by the consent of the whole Church, they are joyfully to be received into the holy communion of Saints.

* Act. 25. 28.
1 Cor. 7. 17.

57 As everie established Church, hath power and libertie to chuse their owne Spirituall and Ecclesiasticall Officers: So be it observed, that these Officers are tied unto that onely Congregation * of which they are members, and by which they were elected into Office, and ought not to beare any Ecclesiastical office in another, neither can they administer the holy things of God, as *Officers*, and by vertue of a ministeriall calling

calling any where, but in their own Congregation; No. More then a *Major* or *Bailiffe* can execute civill justice out of the limits and bounds of their owne priviledged Corporation.

58 It is sure, that Christ Jesus hath not subjected any Church or Congregation of his, to any other superiour Ecclesiasticall jurisdiction, then unto that which is within it selfe: *a* so that if a whole Church or Congregation shall erre in any matter of faith or religiō, no other Church or Church-officers, have (by any warrant from the word of God) power to censure, punish, or controll the same, but are onely to advise them: and so to leave their soules to the immediate iudgement of Christ.

a Gal. 5. 1.
 Matth. 3. 1.
 Ephes. 2. 19.
 1 Cor. 12. 20.

59 It is the dutie of everie Christian Congregation to be carefull, that no infant be admitted unto *Baptisme*, *b* whose parents (one at least) are not members of some particular Church. For, 1 If they doe, *b* by this meanes Gods name is taken in vaine. 2 The holy Sacrament prophaned. *c* 3 The Church of God defiled. *d* 4 The Minister a covenant-breaker.

b A 2. 2. 38.
 39. and 16.
 15. 13.
 Matth. 28. 19
 20.
 Gen. 17. 7. 8.
 12.
 Coloss. 2. 12.
 13.
 Rom. 9. 4.
 1 Cor. 7. 144
 Exod. 20.

a Mal. 1. 7. 12. Heb. 10. 29. *d* Hag. 2. 14. 15. Ezech. 44. 7.

e 5 There

Mal. 2. 8.

5 There is no precept nor example in the Scripture for it. 6 Such a practice hindereth many parents from embracing the way and order of the Gospell, and causeth them to live and die hebertines. 7 It induceth ignorant people, to conceive such an absolute necessitie of Baptisme, as that men cannot be saved without it.

Act. 4. 19.

20.

Daniel. 6. 9.

10.

Matth. 10. 28.

Rev. 2. 3. cap.

8 All Christians are bound to practice Gods ordinances for his visible Church under the Gospell, although the Magistrate allow not thereof, yea forbid them upon paine of death: For as the approbation of men and Angels, makes not the waies of God, and workes of religion never a while the more lawfull, but onely, the more free from bodily danger: so neither can their disallowance make unlawfull such duties of Religion as the word of God approveth; nor can they give dispensation to any person, to forbear the practice thereof.

There is more of this subject shortly to be published.

Page 3. line 10. for *Divine service*, read *Divine worship.*

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A GUIDE *Zion*
UNTO SION;

OR

Certaine Positions, Concerning a true visible Church.

Wherein

The nature of a true Church
is so plainly described, as all
men may easily discern the same
from false Assemblies.

*Written by a learned and judicious
Divine.*

Ier. 50. 5.

*They shall aske the way to Sion, with their faces
thitherward, saying: Come, and let us joyne
ourselves to the Lord, in a perpetuall
Covenant that cannot bee
forgotten.*



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I will take the way to show with their feet
 and say: Come and let us rejoice
 in the Lord, in a joyful
 Government.



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A G V I D E

unto

S I O N,

O R

*Certaine Positions, Concerning
a true visible CHURCH.*



His our English word *Church*, through custome of speech, is commonly used for the *Temple*, or place, where people come together for the worship of God; but they that are any thing exercised in Religion, know, that it also signifieth the *People* which gather together for divine service, and this is the first and proper meaning of the word *Church*, as it is used to expresse the originall Scripture termes, *Kahal & Ecclesia*.

4 Certaine Positions, concerning

2 This name *Church*, wee Englishmen (which came of the Saxons) have received from the Saxon, German, and Dutch names, *Cyric*, *Kirich*, *Kerck*; wherby those nations now, doe usually call their *Temples*, or meeting-places: but the people which come together in them, they call the *Gemeine*, and the *Gemeinte*, that is to say, the *Communia'ty*; and we in our first English Bibles, called it the *Congregation*.

3 As all Religion is learned out of holy Scriptures, so the name and doctrine of the Church, is from thence to be deduced; and there the *Church* is called in Hebrew

Dout. 5. 22. *a Kahal*, or *b Kehillah*, which signifieth,
Deut. 33. 4. *a Convocation*, or *Assembly* of people, and
Exod. 16. 1. *c Gnedah*, that is to say, a *Congregation*: in
Psal. 111. 1. Greeke it is named *d Ecclesia*, that is in
Mat. 16. 18. like maner a *Convocation*, or people called
Acts 7. 38. forth to an assembly; and sometime *e Sy-*
Iam. 2. 2. *nagogue*, that is a *Congregation*: which word
And in the Greeke of the
Old Testament is also used for the *f* place wherein the
Isten, Deut. 5.
2. Exod. 16. people assembled.

4 The Hebrew word *Kahal* is diversly
&c.
Luk. 7. 5. used; sometimes more generally for a great
Acts 18. 7. or universall multitude, as *g* of nations, and
Gen. 35. 11 *h* of peoples; sometimes more particularly
et. 30. 9. for an assembly of one Nation, as of *i* the
Gen. 48. 4. Israelites; sometimes for a part of them,
Iek. 23. 24.
Exod. 12. 6.

as *k* the Elders and Governours ; or some *l* of the Tribes of Israel apart ; or some *m* of all the Tribes, even *n* men, women and children : and indifferently for any assembly, and this not onely of *o* Gods people, but of *p* Heathens also and Infidels.

5 Likewise the Greek word *Ecclesia* is of a large extent and signification; used for sometime *q* the Church generally ; sometimes for a *r* particular Church or Congregation in a citie ; sometimes more particularly in a *s* house or familie ; sometimes (in the Greck version of the old Testament) for an assemblie *t* of Governours, or company *u* of Prophets, or Congregation of the *x* people : and finally, for *y* any assembly lawfull or unlawfull, of good men or of *z* evill.

6 These words thus generall ; are in more speciall sort, both by the Scriptures, and by use of speech among all religious people, restrained and applied to such Assemblies and Congregations, as are called and gathered for divine exercises : and so our English name of *Church* is attributed peculiarly to spirituall or religious Assemblies, called *Ecclesiasticall*, and not to any other Assemblies Civill or Politicall.

7 Of Religious or Ecclesiasticall As-

k 1 Chro. 1
1. 2. 4. 5.
l 29. 1. 6.
m 2 Chron. 2
2. 3.
l 2 Chro. 2
4. 5.
m 2 Chro. 3
20. 13. 25.
n Ezra 10.
o Gen. 49.
p Eze. 27. 22.
q 32. 22.
r 38. 4. 7. &c.
s Ephes. 5
25. &c.
t Heb. 12. 23.
u 1 Cor. 1.
v Rom. 16.
w 1 Cor. 16. 1.
x Col. 4. 15.
y 2 Chron.
3. &c.
z 1 Sa. 19. 2
z Psal. 10
32.
y Ezek. 32.
z Acts 19. 3
39. 41.
z Psal. 26.

6 Certain Positions, concerning

semblies generally considered, there are many sorts in the world, all disallowed of God, save one sort onely which hee acknowledged to bee his, and hath separated to himselfe from all the rest.

8 The many false sorts may be reduced unto foure: 1 The Assemblies of *Pagans*, or *Heathen people*, which professe some god, gods, or goddesses, whom they doe worship ignorantly, having *a* changed the truth of God into a lie, and so serving creatures, not (in deed) the Creator, which is blessed for ever, Amen. 2 The Assemblies of *Jewes*, who professe the true God (after a sort) and allow the writings of *Moses* and the Prophets, but abhorre Christ Jesus our Saviour, and reject the new Testament. 3 The Assemblies of *Mahometists*, as Persians, Turkes, Moores, &c. Which professe also after their manner, that *b* one true God of whom *Moses* and the Prophets wrote, and acknowledge *c* Christ to be a Prophet sent of God, yea and the breath or spirit of God, yet beleeve they not that he is *d* God, or the *e* Sonne of God, or Saviour of the world, but follow the lies and fables of their false Prophet *Mahomet*. 4 Finally, the Church or Assemblies of false Chri-

Rom. 1. 25,

Alkoran.

Joat 4.
ar. 2. & 4.

1.
Joar. 12.

Jo. 19. 20

stians, which professe God, and his sonne Christ, into whose Name they are Baptised; but by their works doe deny him, and by their errors and heresies, do overthrow the truth of Religion.

9 The first three sorts, *Pagans, Jewes,* and *Mahometists*, because of their so open and manifest deniall of Christ and saluation by him, are generally of Christians reputed as *no Churches*; the latter are reputed *no true* but *false Churches*, and so also doe they esteeme of true Christians, and one of another. Hereupon is continuall controversie between true and false Christians, which is the true Church, and how it may be knowne.

10 To helpe the weake and doubtfull in this case, I will so truly and plainly, as by the grace of God I can, describe the true Church, which in holy Scriptures is called, the *f* *Congregation and Church of God*, consisting of godly and holy people named *g* *Saints*; opposed to the wicked or *h* *malignant Churches*, the *i* *Synagogues of Satan*.

11 The true Church is a people *k* called of God by *l* the Gospell, *m* from the world, unto the *n* Communion or fellowship of his Son Jesus Christ, in whom they

f Nehē 1
1 Tim. 3.
g 1 Cor.
Psal. 89.
149. 1.
h Psal. 2.
i Reg. 2.
k 1 Pet. 2.
l 2 Thes.
m John.
9. 14. &
n 1 Cor.

Certaine Positions, concerning

phes. 2. 21. are *o* coupled and built together, to be the habitation of God by the spirit.

12 The Church is said to be *a people*, *p* nation, or *generation*, because it consisteth of many persons, or of a multitude little or great : for though a particular Christian is called, and of the Church ; yet no one man is a church or congregation.

phes. 4. 1. 13 It is *a people called* ; *q* because every
9. 9. 15. concourse or assembly is not a true Church :
none of themselves can come unto this
estate , unlesse they be *r* called , or drawne
om. 9. 1. thereunto : and they are said to be called
24. *of God* ; because hee *s* onely calleth and
g. 1. 3. draweth men unto Christ with a *t* holy
ph. 6. 44. calling ; and addeth them *u* to his Church ;
Tim. 1. 9. *x* no humane power or authoritie is able
Et. 2. 47. to doe it.
Chro. 30.
10. 12.
p. 8. 30.

2. Thef. 2. 14 The *Gospel* *z* noted to bee the
meanes of our calling, he maketh knowne
2 Cor. 5. unto his people outwardly by his *a* word
Et. 5. 20. *b* spoken and *c* written, and inwardly by
h. 20. 51. *d* his holy spirit : and thus the Church are
eh. 9. 20. all *e* the taught of God.
pr. 2. 10.

ph. 6. 45. 15 The estate out of which the Church
is called , is said to be out of or from the
h. 15. 19. *f* world ; whereby is meant ; first *Satan* the
17. 6. 9. *g* Prince of this world, from whose power
h. 12. 31. they are *h* turned unto God ; Secondly, the
2. 26. 18. wicked

wicked people of the world, called the
i children of the Devill, from whose com- *i Joh. 3. 1*
 munion and fellowship *k* in their religion *k Exo. 34. 1*
 and all other wicked actions, we must be *Prov. 15. 8*
 separated; thirdly, the corruption of nature *Psal. 16. 4.*
 in our selves, the lust of the flesh, the lust *Eph. 1. 11.*
 of the eyes, and the pride of life, *l* all which *2 Cor. 6. 1*
 are of the world, and which wee must *l i Joh. 2. 1*
m hate, and *n* crucifie, and so turne and be- *m Rom. 7. 1*
 come *o* like litle children, even born again, *Jude 23.*
 that we may see the kingdome of God. *n Gal. 6. 14*
o Mat. 18.
p Joh. 3. 3.

16 The estate whereunto God calleth
 his Church in this life, is generally *q* *q i Cor. 1.*
Communion (or fellowship) of his son *Jesus*
Christ, as being their onely mediatur and
 Saviour, the Prophet, Priest and King of the
 Church; which they beleeving and pro-
 fessing, are also made partakers (in a pro-
 portion and in their measure) of these three
 offices with him.

17 *Jesus Christ* is the *r* Prophet raised *r Deut. 18.*
 up of God unto his people, to teach them *15. 18.*
 all that God commanded him: which also *Act. 3. 22.*
 he did, both by *s* himselfe, and by the Mini- *s Math. 2.*
 stery of his servants *t* sent of him. And as *8c.*
u all the treasures of wisdome and know- *t Joh. 13. 2*
 ledge are hid in him, so him the Church *u Col. 2. 3.*
 must *x* heare, for all *y* heavenly wisdome *x Math. 17.*
 and knowledge is to be learned of him; and *y Joh. 3. 1*
and 6. 68.

10 *Certaine Positions, concerning*

every person which shall not hear this Prophet, & shall bee destroyed out of the people.

18 This Prophetical office of Christ, he hath communicated with the church; by giving *a* to the same his word for their instruction and comfort, and *b* grafting the same within them. His spirit also as an *c* Anointing, to teach them all things; giving *d* gifts also or ministers, to open and apply the same unto their soules, likewise power and freedome by *e* witnes *f* profession and *g* practice, to *h* hold forth that word of life as lights in the world: therby to *i* preach unto others the faith of Christ, to *k* edifie and build up one another daily therein; to *l* provoke unto love and to good works; to *m* admonish and *n* reprehend for evill and iniquity; to *o* forgive and *p* comfort one another in the bowels of Christ; whose word therefore all ought to labour that it may *q* dwell plenteously in them; that if any man speake, it may be as the *r* words of God.

19 Jesus the Sonne of God, is also the great *high Priest* or *Sacrificer* of the Church; by whose obedience, and sacrifice or oblation of *t* his own body and blood, the Church is cleansed *u* from all sin, and

reconciled to God; by whose intercession the Church, with the holy actions and oblations of the same, are accepted of God, and made heires of blessing.

* Rom. 5. 1
* Heb. 7. 2
and 9. 24.
and 13. 15.
Rev. 8. 3. 4.

20 And this his Priestly office, is so imparted to his Church, as they have not onely interest in his death and sufferings; whereby they are reconciled to God, but also are themselves made a holy priesthood, to offer up spirituall sacrifices acceptable to God by him: giving up b their own bodies a living sacrifice; c mortifying their members which are on earth, and d crucifying the flesh with the affections and lusts, offering up e contrite and broken hearts, with f sacrifices of confession to his name, and f praying not onely every man for himselfe, but g one for another, h doing and distributing to the necessities of the Saints, i suffering affliction for the Gospell; and finally, if they be called thereunto, pouring out their soules vnto k death for the truths sake.

* Isa. 53. 5.
Rom. 5. 8. 1
* 1 Pet. 2.
* Rom. 12.
* Col. 3. 5.
* Gal. 5. 24
* Psal. 51. 1
* Heb. 13. 1
* Eph. 6. 1
* Heb. 13. 1
* 2 Tim. 2.
* Heb. 12.
2.
2 Tim. 4. 6

21 The Lord Jesus Christ, is also the l governour and m King over Sion Gods holy mount, and sitteth at his Fathers right hand, and n reigneth till all his enemies be made his footstool, being o a King, judge, and lawgiver to his people, p commanding

* Matth. 23.
* Joh. 12. 1
* 1 Cor. 25.
* Isa 33. 22
* Matth. 20.

12 Certaine Positions, concerning

and ruling them by his word and spirit,
^g judging them in justice and equitie, pre-
 serving and defending them by his power,
 from all their enemies.

22 And this his kingly office he so com-
 municateth with his Church, as they are by
 him preserved and defended from all ad-
 versarie power; freed from the dominion
 of sin, and tyrannie of *b* Satan, from sub-
 jection to *c* the world, and servitude *d* unto
 men: and restored to the joyfull libertie of
 the children of God, *e* the world and all
 things in it made theirs: that howsoever
 they have still to *f* combate with the de-
 vill, to *g* wrastle against principalities and
 powers; to suffer *b* hatred and affliction of
 the world; and to warre with the fleshly
 lusts *i* which fight against the soul: yet nei-
 ther *k* death, nor life, nor Angels, nor
 principalities, nor powers, nor things pre-
 sent, nor things to come, nor height, nor
 depth, nor any other creature, shall be able
 to separate them from the love of God
 which is in Christ Jesus our Lord; who
 hath *l* made them *Kings and Priests* unto
 God even his Father, and they shal *m* reign
 on the earth; till having served here their
 time, they come to *n* reigne with him in
 glory in the heavens for ever.

23 Unto the participation of these promises and heavenly graces, are o all people provoked by the Gospell preached; and such as obey the calling of God, and come unto Christ, are united to him their head and mediator, from whom proceedeth the justification and sanctification of the Church.

Mat. 28.
Rom. 16. 2

24 Justification is the partaking of Christs p justice or righteousness, in his fulfilling and obeying q the law of God, and discharging r all our debts and trespasses by his death; so freeing us s from the curse, and setting us in full favour t with God and under his u blessing: which righteousness of Christs, is fully made ours, and imputed to us x by faith for our justification.

Phil. 39.
Rom. 5.
Joh. 1. 7.
Gal. 3.
Rom. 5.
Gal. 3. 24

25 Sanctification is the partaking of Christs holiness, by being y grafted with him to the similitude of his death and resurrection; whereby the corruption of nature or z old man in us, becommeth crucified and buried with him, and the b new man or image of God is put on and renewed daily in a holy conversation.

Rom. 3. 2
30. and 4.
25.
Rom. 6. 5
vers. 6.
vers. 4.
Ephes. 4.
24.
Col. 3. 10.

26 Hitherto of the Churches union and communion with Christ her head: now followeth the union of the Churches members, one with another: which is their

14 Certaine Positions, concerning

c coupling together as one body by the communion of one and the same *d* spirit, and love.

27 The union of the members one with another is to be considered generally or totally; and particularly. Generally, as the Church is called *universal* or *catholick*, comprehending the *a* whole family of God in heaven and in earth, and the *b* fraternity or brotherhood of all Christians which are in the world; in whom there is but *c* one faith, in *d* one and the same God by that one Lord Jesus Christ, through one spirit. Thus have they all one *Father*, which is God; one *e mother*, Jerusalem, which is above, and by the mediation of Christ are all made *f* one, baptized by one spirit into *g* one body, and all made to drinke into one spirit.

28 More particularly, they that are called of God, and members of the Church universal, are united and gathered into manie *g* Churches or congregations, in *h* severall cities and countries: everie of which Churches being *i* joined together in the profession and practice of the Gospell of Christ, have his *k* power and *l* presence with them, and is to convene or come *m* together in one, for the worship of God, and performance of publike duties.

29 Whatsoever promise or blessing of God, is bestowed on the Church on earth generally considered: the same may be apprehended and enjoined by every particular Church, (though not in like measure by all:) as the *9* promises generall, and examples particular of the Church *7* in Corinth, and others mentioned in the Scripture, do confirme.

9 Exo. 20.
7 Matth. 18.
1 Isa. 4. 5.
7 I Cor. 3.
 23. and 1.
 30. &c.
 Rev. 2. and

30 The Testament of Christ sheweth us no Provinciaall, Nationall, Emperiall, or other like Church, having severall meetings or assemblies, and speciall Pastors over the same: neither since the Apostles, Prophets and Evangelists were taken from this world, are there any other lawfull Bishops or Church-governours, than Bishops or Over-seers, of the particular Churches; neither ever was there other lawfull *Head*, *Lord*, or *Lords spirituall*, of the Church, then *1* Jesus Christ alone.

1 Act. 20.
 28.
1 Col. 1. 1.
1 Cor. 8. 6.
 and 12. 5.

31 Unto the Church are to be admitted, all unto whom the covenant and promise of God doth appertain; and they are so many *a* as the Lord our God shall call; and all those are called (in the judgement of man,) which having *b* heard the word of God, do professe *c* repentance from dead works and faith in God, by Jesus Christ the alone

a Act. 2.
b Rom. 10.
 Eph. 1. 13
c Act. 2.
 1. and 8.

16 *Certaine Positions, concerning*

Exod. 19. Saviour of the world, and promise *d* o-
 8. bedience to the word, thorow the holy
 Chro. 34. 31 Ghost the sanctifier of the Elect. Such of
 Luc. 1. 17. *e* all sorts and estates of people in the
 Joh. 2. 26. world, are with their *f* seed to bee recei-
 Rom. 1. ved into, and nourished in the Church,
 1. ch. 5. 4. their ignorance being holpen by *g* instru-
 Gal. 1. 28. ction, their weaknesse *h* borne by lenity,
 Gen. 17. 7. their faults corrected *i* with love and
 Cor. 7. 14. meeknesse, and their feeble consciences
 Col. 1. 8. &c. *k* comforted with the promise of God.
 16. Rom. 15. 1

3 2 Out of the Church are *l* all such to
 Gal. 6. 1. be kept, as are prophane, worldly, and
 vit. 16. 17. wicked, untill they be called of God unto
 1 Thes. 5. repentance, and faith in his promise: for
 Mat. 3. 7. every Church rightly constituted, must
 Cor. 6. 14. consist of *faithfull and holy persons*. Our rea-
 21. sons are these, 1 The Scriptures *m* eve-
 Rom. 15. 27. ry where so teach. 2 All wicked men are
 2. 2. 15. forbidden expressly by *n* the word of
 35. 8. 9. God, from meddling with his Covenant, or
 1. 14. 21. Ordinances. 3 They have not Christ for
 Mar. 18. 17. their *head*, *o* and therefore cannot bee of
 Cor. 3. 5. his *body*. 4 The godly and wicked are
 12. contraries, guided and led by different cau-
 3. 10. ses: now two contraries are not capable of
 3. 1. one and the same forme. 5 Onely faith-
 Joh. 17. 20. full men worship God aright, please him,
 Cor. 14. are accepted of him, and have right to the

covenant of grace and seales thereof.

33 The ordinary officers, perpetually belonging to all true Churches. Are *Pastors, Teachers, Elders, Deacons, & Helpers.* Gal. 5. 17

The election and ordination of them must bee made by the free choise of the congregation of which they are members & wherein they are to administer. And this is cleare. 1 Because the *Apostles* who onely taught Christs commandements, so established the primitive Churches. 2 The people amongst whom they have beene conversant can best judge of their fitnessse, both in respect of their persons and families. 3 It furthereth much the diligence and faithfulness of the Minister, that they whose Minister hee is, have freely chosen him, as unto whom, under Christ, they comit the most precious treasure of their soule: as also it bindes the people to greater love and conscience of obedience of him and his Ministry, whom themselves have made choice of. 4 The Church being a most free corporation, spirituall under Christ the Lord, is in all reason and equity to chuse her Ministers and servants under him, unto whom also, she is to give wages for their service and labour. f Acts 6. 14. 13. & 2: 31. 22. 2 Cor. 3. 2 Acts 1. 24. & chap 6. 1. 3. 4. 1 Tim. 5. 2 4. 5.

34 The *Pastor* must be apt to teach.

16 Certaine Positions, concerning

Exod. 19. Saviour of the world, and promise *d* obedience to the word, thorow the holy Ghost the sanctifier of the Elect. Such of *e* all sorts and estates of people in the world, are with their *f* seed to bee received into, and nourished in the Church, their ignorance being holpen by *g* instruction, their weaknesse *h* borne by lenity, their faults corrected *i* with love and meeknesse, and their feeble consciences *k* comforted with the promise of God.

32 Out of the Church are *l* all such to be kept, as are prophane, worldly, and wicked, untill they be called of God unto repentance, and faith in his promise: for every Church rightly constituted, must consist of *faithfull and holy persons*. Our reasons are these, 1 The Scriptures *m* every where so teach. 2 All wicked men are forbidden expressely by *n* the word of God, from meddling with his Covenant, or Ordinances. 3 They have not Christ for their *head*, *o* and therefore cannot bee of his *body*. 4 The godly and wicked are contraries, guided and led by different causes: now two contraries are not capable of one and the same forme. 5 Onely faithfull men worship God aright, please him, are accepted of him, and have right to the

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